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EDITORIAL

IS THE END NEAR?

Nearly two million copies of "The Late Great Planet Earth" and its companion volume "Satan Is Alive and Well on Planet Earth" by Hal Lindsey, have been sold.

The "Jesus People" owe their strength to the strongly emphasized second coming of Christ: "MARANATHA!"

Time magazine (Jan. 8, 1973) carried a full page article on the return of Christ ("Is The End Near?") that reads like something out of Christianity Today, instead of a secular news source.

History seems to be in the wind-up stage. Global events point to a cataclysmic period that simply *cannot* be a far off. The world is staggering from crisis to crisis. Political fabrics have been torn; psychological foundations have been shattered; mores and morality have been discarded; spiritual anchors have been cut adrift; and people, the millions for whom Christ died, wait for they know not what.

This issue of the Recorder carries several articles on the Biblical emphasis of what will happen as time hastens to its climax.

Christ is coming back!

The King is coming!

Maranatha!

Amen, even so, come, Lord Jesus.

"THERE ARE NO UNEMPLOYED EXPERTS"

THIS caption was taken from TIME magazine, which uses it as an appeal for an understanding and intelligent readership. To "know" is usually equated with being able to "do" although this is not always, nor even partially, true. (Incidentally, TIME gives a resume of job requirements in its Education Program, that projects into 1980. It says that 9,700 Protestant ministers will be required annually, for a grand total of nearly 68,000 ministers! And it does not take into account the vast market for other skills in Christian ministries that is still open! Where will this army of employed come from? O.B.C.? And Short Terms Abroad lists 5,600 current openings for Christian overseas help, serving for six weeks to two years.)

The official unemployment figures in North America show that knowledge, skill and expertise do not always mean the open sesame to jobs. The unemployed are listed as ranging from highly classified Ph.D.'s and other specially trained personnel, down to men and women of much lesser training. Do these figures give the lie to a caption such as the one used at the head of this article?

It may do so in some areas of endeavour. But there is one area where unemployment is so low or non-existent that the caption is aptly true. It is an area where vacancies cry out to be filled. Where workmen are sought in ever increasing numbers. And where the "plus factors" (not fringe benefits!) are worth noting.

It is Christian Service!

Here is service for God and for humanity that is rich in temporal and eternal rewards. It is the full, rich, satisfying life of service for others.

The appeal is for "Bible experts," and it is unending. They are in constant demand, and their range of service is the range of humanity. Its extent is global. It is the glorious business of serving Christ, and it is an involvement for all who know Him as Saviour and Lord.

This is not an appeal to the "Unemployed." But it is a call to God's people to recognize the greatness of a God-given task, and to remind them that *"the harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that He send forth labourers into His harvest."*

This issue tells about the 1973 graduation of Ontario Bible College. Those who graduate enter this great "labour market" to serve their Lord. Pray for them and for the increasingly large undergraduate body. They are all studying to show themselves approved unto God, workmen that need not to be ashamed, rightly dividing the Word of truth.

This issue also carries articles that tell about the Second Coming of the Lord Jesus Christ, and the urgency with which the Church should labour. The "night cometh when no man can work."

That's the "why" of Ontario Bible College.



IS JESUS COMING BACK?

W. E. BIEDERWOLF

"This Same Jesus Shall So Come Again in Like Manner As Ye Have Seen Him Go." Acts 1:11

It was a tremendous piece of news that came to this earth when on that never-to-be-forgotten Christmas night the heavens suddenly became aglow with the glory of God and the angel choir sang above the green fields of Bethlehem the glad song that unto us a child was born and that Christ, the Lord had come to redeem the world.

But with the exception of this event, the first coming of Christ to save the world, we must agree that Scripture reveals no fact more meaningful and momentous than that of His coming a second time to judge the world.

You would expect a truth of such tremendous importance to be revealed so clearly and revealed so frequently that no doubt about its being the very truth of God could enter the mind of a candidly inquiring soul.

And in this expectation we are not disappointed. In the simplest, plainest language, with little, if any, metaphor and figure, God has set forth this gloriously significant event in His Word.

If the Bible speaks any more repeatedly and any more emphatically about one thing than it does another, it is as to the certainty of the coming again of Jesus Christ to this earth. His coming again is mentioned more than 300 times, and Paul alone in his Epistles refers to it at least fifty times, and every time you sit at the table of your Lord you "*do show forth His death until He come.*"

But notice, please, we said "the certainty of His coming." It doesn't tell us *when* He is coming. Of the fixing of dates we have had quite enough. In general we have reason to believe the time is near. But of that day and of that hour Jesus said no man knoweth, not even the angels

of heaven. But the *certainty* of His Second Coming no one dare dispute.

The minor details we may not see alike, but the main facts are beyond controversy.

There is a good deal of discussion as to the *time relation* of this event to the Millennium. Millennium is the Latin word for the "one thousand years" mentioned in the twentieth chapter of Revelation, a period of universal peace and righteousness.

There are Five Millennial Views.

1. *The No-Millennial View.* There is no Millennium. Christ may come any minute. All those fine descriptions of a universal righteousness and peace period refer to heaven.

2. *The Past-Millennial View.* The Millennium began when Constantine ascended the throne of the Roman Empire. This view, some 200 years old, is now advocated by Philip Mauro.

3. *The Present-Millennial View.* The Millennium is here and we are living in it right now. So teach our Roman Catholic friends.

4. *The Post-Millennial View.* The world is getting better and better and some day we shall enter and pass through the Millennium, at the end of which Christ will come.

5. *The Pre-Millennial View.* Christ will come before the Millennium and reign through it with His saints from Glory.

Practically all the scholarship of the world is marshalled on one side or the other of the last two views. My own opinion favours the last one. The Post-Millennial view, namely, that Christ is coming at the end of a period of world-wide betterment is the view of gradual development. It is quite the natural view to take. But to our mind there is too much Scripture with which it is in apparent contradiction.

Jesus said that in the days just before

His coming it is to be like it was in the days of Noah. Well, in Noah's day wickedness of every form was so rampant that God had to put an end to it with a flood.

Peter says there will be scoffers in the last days who will say, "Where is the promise of His coming, for all things continue as they were from the beginning." Such a thing could hardly be said at the end of a period of peace and righteousness.

Paul says in the plainest sort of language that in the last days there is to be a great falling away from the Faith, that perilous times shall come and evil men and seducers shall wax worse and worse.

John says that when Christ comes an unconverted and godless world will be arrayed against Him.

Dean Alford, one of the greatest Greek scholars the world has ever known says, "The majority both in number and in learning and research adopt the pre-millennial advent, following, as it seems to me, the plain and undeniable sense of the sacred text of the Bible itself."

There are many other equally strong scholars, however, who take the post-millennial view, and so under such circumstances I think we can all afford to be tolerant and kindly considerate of each other's opinion, for wisdom is not going to die with any particular one of us.

THE GREAT MOVEMENT OF REDEMPTION

I am not so much concerned, therefore, about any of the Millennial views, as I am about the fact that He who said of Himself, "*I am the Alpha and Omega, the Beginning and the End,*" is coming in person to bring to a glorious consummation at His second advent the great movement

of redemption which He inaugurated at His first advent.

And certainly it will not be out of place just here to say that this worn and weary world needs just some such coming One, as the strong and glorious Son of God to do for it what it never has been and never will be able to do for itself.

Man has dreamed of Utopias, written splendid dissertations about a coming Republic of universal righteousness, gone into one international conference after another, taken this step and that for world amelioration, and yet so far as the net result goes it spells for us very largely the world failure.

Think of all the Church has done in her earnest desire to evangelize the world and then face the painful fact that in all these 2000 years she has been able to bring but little more than one tenth of the world's people to a saving knowledge of Jesus Christ. Look down the columns of our newspapers and see every page crimson with the history of the broken laws of God and man. Graft and greed and political corruption of every sort ply their nefarious art with impudent defying air. Read of the multiplied strikes and lockouts and labor riots and realize that the whole industrial world is rent and torn with strife. Hear the cry of starving thousands in our own rich land of over-production, and note the constantly swelling ranks of the Red forces for what is possible revolution. See the nations of the world unable to adjust their differences, glaring at each other in distrustful jealousy, increasing their armaments to a point never before known in history, and waiting apparently only the smallest pretence to fly at each other's throat; in fact, see the whole world, which the Word of God tells us "*lieth in wickedness*", moving seemingly toward a crash, and our diplomats and statesmen, confused and bewildered confessing their inability to successfully grapple with the situation. As I ponder these things I am compelled to record it as my conviction, with the record of 20 centuries behind me and the Word of God open before me, that what this old world needs more than anything else is the very thing we have been contemplating—the coming and the presence of the Son of God to bring it into subjection to His own authority.

And I state it as my further conviction that in the ultimate, nothing else can ever stop the march of crime, or put a final check upon the sin and violence that threatens, even today, our boasted civilization with destruction, and usher in upon the earth the reign of universal faith

and peace we have sought so long, but in vain, to bring about.

THE WORK OF ANTI-CHRIST

But it would seem from the Word of God that the culmination of man's efforts has not yet been reached. This is a day of Dictators, and in view of what has been passing before our very eyes it ought not to be an occasion for any surprise to find the Word of God telling us of the coming of the world's great Super-Man, an imperial personage known as the Anti-Christ, a political and industrial Dictator. He will become the head of a world-wide political and commercial combine. His super-intelligence will be the wonder of the earth, and newspapers, heads of industry, and the rulers of the earth will follow his leadership. He will seek to stabilize the world's currency, impose his will upon the people, and in the end, we are told, he will demand their worship as though he were God. "*He will go into the temple,*" as Paul says, "*and show himself that he is God.*" Backed up and energized by Satan he will oppose himself to everything that makes for righteousness, and in his diabolical wickedness will inaugurate a reign of terror such as the world has never known.

All this is predicted in the Word of God. It is not God's plan, but He does not mean to interfere until man has reached his limit. But at last the Coming Lord of Glory will break in upon the scene with the brightness of a thousand blazing suns, and by a stroke of His omnipotent power bring to an end the diabolical life and regime of this great enemy of God's plan for the redemption of mankind; and then shall the reign of the Son of God, whose right alone it is to rule, be established in the earth, and of His kingdom and peace there shall be no end.

WHEN WILL THE SON OF GOD RETURN?

When will this event and this reign be ushered in? When will the Son of God return? No man knows. You know God is gathering out of the nations now—out of the Gentiles and out of the Jews—a people for Himself. This people is to be the Bride of Christ. They are to be His Body. They are to constitute His Church, and when that number is complete—and who knows but that the next soul to acknowledge Him may complete that number—then He will come.

But the Lord has said unto us, "*Watch*

ye therefore, for ye know not what hour the Son of man cometh." His coming must, therefore be a matter of much importance to the child of God, and all the more is this true if those who have given themselves to the study of the Word and of the times are right in their conviction that this coming is not so very far away.

Evidence might be presented to show that this is true; evidence from chronology; evidence from the fact that the Gospel has been preached for a witness to all the world; evidence from the fact that the conditions described as prevailing just before the Advent are all here today surely as they have never been before. But it will be more profitable in these closing moments, I am inclined to believe, to think a little further about the significance of the event itself.

THE BLESSED HOPE

Paul calls it a *Blessed Hope*. "*Looking for that blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ.*"

We have already seen something of what it is to mean for society in general—the blessing it is to bring to this troubled world. But what will it mean for you and me?

Now, listen to Paul in I Thessalonians, "For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep. For the Lord Himself shall descend from heaven with a shout and with the voice of the arch-angel, and with the trump of God, and the dead in Christ shall rise first."—"Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord."

Two things here are clear as daylight. One is that when the Lord comes the dead in Christ, the Christian dead, will be raised up out of their graves; the other is that with them the living Christians, "*changed in the twinkling of an eye,*" as Paul says, will be caught up to meet the Lord in the air. Surely the thought of this should thrill the soul.

"When the blest who sleep in Jesus

At His bidding shall arise,
From the silence of the grave,
And from the sea;

When from every clime and nation
He shall call His people home,

What a gathering of the ransomed that will be."

IT WILL BE A TIME OF REWARD

This is what Paul meant when he said, "Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them that love His appearing."

You know I sometimes find myself longing for a look into the glory-world a good deal like a southside Chicago kid hankers after a look into one of the big league baseball games. When the teacher asked Johnny if he could have three eyes instead of two where he would like to have the third one, he said, "*In the end of my finger so I could stick it through a knot-hole in the fence and see the baseball game.*" And when one of the huge batters puts a ball over the fence the kid who gets it first has a free pass through the gate, and that's the glory-world for him.

But to think, that some day, when He comes the gates of that celestial place, where awaits for the child of God all the beauty and the glory and the magnificence that the infinite mind of God can conceive and the infinite power of God can create, will swing open on their jeweled hinges and angels and arch-angels will cry, "Come in; for unto you is administered an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ!"

IT WILL BE THE TIME OF REUNION

I pity from the depths of my heart the man who must stand by the open grave and hear the cold clods go rattling down upon the casket of his loved one and have no hope of the "first resurrection."

A somewhat noted unbeliever, whose Christian wife had gone to glory a few months before, stood again at the graveside as they lowered the casket with the body of his only child—a sweet little girl of nine—and the only thing he said as he turned away was, "*She was all I had.*" "Poor man," said the preacher, "*he had lost his loved ones forever, for he was without faith and without hope and without God and without Christ in the world.*"

IT WILL BE THE TIME OF REIGNING

"If we suffer with Him," says Paul, "*we shall also reign with Him,*" and we read in Revelation twenty, "*Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and Christ, and shall reign with Him a thousand years.*"

The high honor and the great glory of sharing thus with Him in the hour of consummation of God's redemptive program for the world is beyond the power of an impoverished language like ours to describe.

WHAT DOES THE SECOND COMING INVOLVE?

Surely in the light of all this the real Christian will ever be mindful of what it involves on his part. And what is that?

It involves first, an attitude of watchfulness. Paul says the crown of righteousness given in that day is for the one who really loves the appearing of his Lord. And if you really loved Him, for that is what it means, don't you think you would be watching for Him?

The Church is the Bride of Christ, and if she really believed the Bridegroom is coming, wouldn't she be looking longingly for His arrival? If you were betrothed and your lover said, "*Goodbye; I'm going for awhile to prepare a home, and I will come again for you,*" what would you do? Straightaway forget him? No, a thousand times No, but you would be thinking ever of his return. You would say, "*He may come today,*" and the whistle of every train would send a thrill through your heart. "*Watch, therefore; for in such an hour as ye think not, the Son of man will come.*"

It involves a spirit of fidelity. "*Blessed is that servant, whom his Lord, when He cometh, shall find so doing.*" Doing what? Doing His will as a faithful servant in the vineyard here and now.

What an incentive to work! Not because the reward will soon be ours, but because there is so much to do and the day is drawing to its close. When the trumpet sounds millions now living will be unprepared, and surely the fact the Judge from heaven is coming, bearing with Him the eternal and unchangeable destiny of each and every one of them—the fact that "*the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God and obey not the Gospel of the Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power,*" surely this fact, as no other, should bestir us to quickened effort in bringing to such as these the saving knowledge of the Lord Jesus Christ before it is forever too late.

It involves a purifying of the life. "*Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall*

appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself even as He is pure."

Let me use again the illustration of the bride and the bridegroom. If he should be absent for a time and you were his betrothed what would you do? Would you soil your good name in unholy relationship with another? No, indeed! You would keep yourself pure. The smile of another man would have no charm for you. You would lie down at night with sweet thoughts of him; you would dream of him and your first thought in the morning would be of him, and the joy of his coming would sweeten all the day.

The Lord of glory is coming. "*Be ye also ready; for in such an hour as ye think not the Son of Man will come.*"

ARE YOU READY?

If you are, and you die before He comes it will mean for you the bursting of the bars of death on the morning of the First Resurrection; and if you are alive when He comes it will mean for you that marvellous change in the twinkling of an eye, and together with your loved ones you shall be caught up in the air to live and reign with Him in glory.

But if you are not a Christian and are not ready, what then? Well, if you are not a Christian and are in your grave when He comes, it will mean for you to stay there until you hear the trump of God, when you will come forth unto the resurrection of the damned, when the world will end and heaven and hell will begin to end no more forever.

And if you are not a Christian and are alive when He comes, God only knows what it is to mean.

"*Then two shall be in the field; one shall be taken and the other shall be left. Two women shall be grinding at the mill; one shall be taken and the other shall be left. Two shall be in one bed; one shall be taken and the other shall be left.*"

One of the thrilling episodes of English history was the siege of Lucknow. We are told how a small army of English soldiers were in the garrison when it was surrounded by a band of 30,000 blood-thirsty savages crying for vengeance and filling the air with terrifying shrieks. By some skillful maneuvering the English managed to slip quietly away. But one of their number was left behind. When his companions stole away he was sound asleep and when he awoke to his horrible plight he found himself alone in the garrison with 30,000 ferocious, blood-thirsty savages yelling for the sight of a

white man's face and for the taste of a white man's blood. But he too managed to slip away by a secret passage, but when he caught up with his fleeing companions they did not know who he was. His hair had turned white with fright, and when they asked him for his name it had gone from his mind and he did not know. He had been left behind! He had been left behind!

"Then two shall be in the field; one shall be taken, and the other shall be left. Two women shall be grinding at the mill; one shall be taken and the other shall be left. Two shall be in one bed; one shall be taken and the other shall be left."

"Be ye also ready; for in such an hour as ye think not the Son of Man will come."

From: *THE MAN NOBODY MISSED*

by W. E. Biederwolf

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*In Absentia



O.B.C. Chorale, 1973

DR. ROY R. MATHESON, who has served as O.B.C. Registrar and teacher of New Testament, has recently been appointed Academic Dean.

He Came As Saviour He Is Coming As King!

Roy R. Matheson

"THE visited planet." This was the description once given to our earth by J. B. Phillips, the noted Bible translator. It was his way of reminding us that of all the planets in our universe, earth is uniquely favoured because God has visited us. In the Book of Titus, Paul is writing to young men on the mountainous island of Crete. As he outlines his pastoral responsibilities he pauses to point out that God has put in a personal appearance in His Son Jesus Christ. In Titus 2:11-15 we are reminded that earth is indeed "the visited planet."

"The grace of God that bringeth salvation has appeared to all men" is the way he describes it. But this is not all he tells us. Actually God will make two visits. This same Jesus, Who set foot on planet earth once before, is returning again. He will put in *another* appearance, which Paul describes as "the blessed hope and glorious appearing" of our Saviour.

TWO STANDPOINTS

Any historical event that takes place on our earth should be studied from two standpoints. We ought to examine the event itself to see what actually took place and who was involved. We should also realize that any event has implications, some of them far-reaching, which must be grasped as well. It is one thing, for example, to know that in the spring of 1867 in London, England a piece of legislation known as the British North America Act was passed by the Parliament. It is also important to realize the implications of such an event. This Act gave legal status to a new nation that in a few short years would stretch from sea to sea: Canada. The event which took place in 1867 has obvious implications that affect us personally in 1973.

In Titus chapter 2, Paul outlines the two visits of the Lord Jesus Christ. But he does more than simply describe the events. He explains the implications as well, and shows how they affect us personally. The first visit of Christ was to accomplish two great tasks. First, He came to provide salvation for all men (vs. 11), and for those of us who respond He teaches us to live sensible, godly lives (vs. 12).

But the second visit also affects us personally today. So it is our purpose to look at this second visit more closely, first at the event itself, and then at the implications.

A CERTAIN HOPE

Several things should be noted about the event itself which Paul calls the "blessed hope and glorious appearing of

the great God and our Saviour Jesus Christ." The language used indicates that this event is a *certain hope*. We should not let the word "hope" mislead us. "Hope" in the Scriptures does not carry the same sense of uncertainty that our English word does, as when we say, "I hope I can pay my bills." Hope in its Biblical usage is not an event that is *uncertain*, but rather one that is *unseen*. It involves a future happening that will most certainly come to pass. Paul treats the return of Christ in the same way as he does the first coming of Christ. He sees them both as historical events, using the same word "appearing" for both comings (vs. 11, 13).

The note of certainty in this passage re-enforces what Jesus Himself promised when He was on earth. He explained to His disciples, as they huddled together on the night of His betrayal, that He would come again and receive them unto Himself (John 14:3). To say that Christ will not return bodily to earth is to imply that Christ was mistaken in what He told His followers. Or that He was deliberately deceiving them.

If we accept the integrity of Christ, we can believe in the certainty of this event just as surely as we can in His first coming. Paul also describes it as a glorious hope, or literally, "... the appearing of the glory of our great God and Saviour." In Old Testament times the glory of God was present in a visible way both in the tabernacle, and later, in the temple. It was a constant reminder of God's presence with His people. Later in Israel's history the glory of God departed from the temple because of Israel's persistent

sin. It was the hope of God's people that in fulfillment of prophecy the same glory would some day return to earth.

At His first coming, Christ's glory was veiled in human flesh. Christ prayed at the end of His earthly ministry that His glory would be restored to Him. At His second coming, the glory of God will return to His people and His splendour will be manifested in an undiminished way.

Paul calls this great event "a blessed hope". He is expecting *more* than the appearance of an important visitor. The coming One is not only the great God, but our Saviour as well. The expectation of a visitor depends to some degree on our personal involvement with him. We do not usually get excited about the imminent visit of the milkman or the paperboy. This is because our personal involvement with them is minimal. Paul sees the second coming as a blessed hope because the One Who comes to earth is our Saviour. He is the One Who personally purchased our redemption so that we might be a special type of people (vs. 14). This is why it is a *blessed hope*.

WHAT SHOULD WE DO?

From this certain, glorious, blessed hope, certain implications are obvious. It is not just a precious truth to be conveniently stored away in the ice box of orthodoxy. It should affect our behaviour in a tangible way. The first thing it should produce is *eager anticipation*. While we are learning to live godly lives, we are to be constantly looking for this blessed hope.

The word Paul uses is one of eager longing. It is not the type of anticipation we have when we look for a dental appointment and are filled with apprehension! Or the waiting we do when we expect the bill from the local department store. It is the eager longing of the future bride who anticipates the wedding and eagerly checks off each day on the calendar. It is the type of waiting a seven-year-old child experiences on Christmas Eve as he tosses in his bed because he can scarcely wait for morning to arrive.

As we anticipate Christ's return we continue to make our long-range plans. We plan for a full life time, even as Paul himself did (so Romans 15 indicates). At the same time we realize our plans may be interrupted. What we have decided as to a career, a marriage, or a successful business venture may never be achieved.

We may be interrupted by the return of our Saviour. And such an interruption we should gladly welcome.

The second implication is that of *fearless proclamation*. Paul says, "These things speak and exhort and reprove with all authority," (vs. 15). We should not let the materialistic trends of our day deter us from making a public presentation of these truths. We live in a sophisticated age, where technology is king. Ninety percent of all the scientists who have ever lived are alive today. The authoritative air of science and technology tends to intimidate and silence us. But it should be the other way around. We are the ones with the authoritative message. It sounds preposterous to the unsaved mind that a person will actually drop through the clouds and enter the earth's atmosphere. It is none the less true, and we should be aggressive and unashamed in telling people about it.

The third practical result that is mentioned here in this passage is that of *consistent manifestation*. We are told to "adorn the doctrine of God our Saviour in every respect," (vs. 10). To adorn means to enhance, to add lustre to, to contribute to the intrinsic beauty of a thing. A piece of jewellery adorns the wearer in that it enhances the beauty already present in the person. The second coming is a beautiful doctrine. By our lives we are to enhance this beauty with consistent Christian living. The watching world longs to see consistency in us. They are tired of empty words and hollow professions from Christ's church. They want to see "the real thing" in action. And such a demonstration we can produce.

A day is coming when a redeemed humanity will live on a redeemed earth. Peace and righteousness will prevail as the waters cover the sea. Until that day comes we should give the world a preview of what the future will be like. We are to produce here and now, individually, what will some day be achieved cosmically. We can manifest peace and righteousness *now* in consistent Christian living.

Francis Schaeffer once summed up the practical aspects of the second coming by posing a question. Suppose you wake up tomorrow morning and open your Bible. You discover that every reference to the Second Coming has been removed. It is no longer a historical reality. Would this discovery make any difference in the way we live? Would it really make any dif-

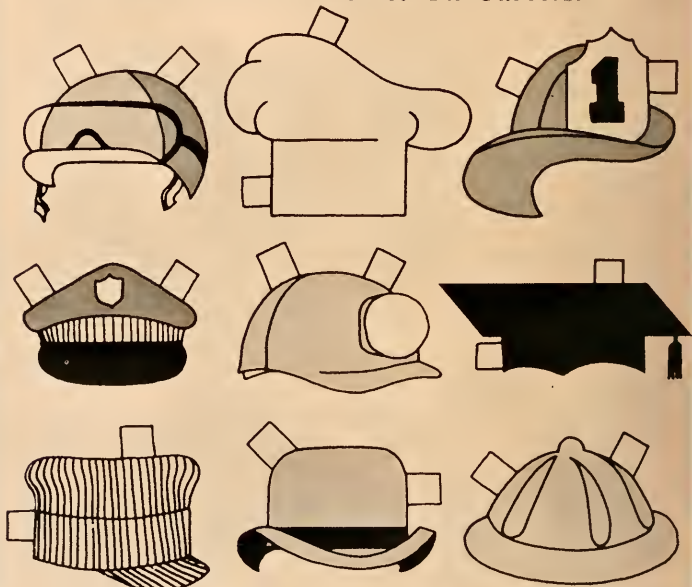
ference at all? For many people it would not matter one bit. But it should not be that way. It should, rather, produce an eager anticipation of the event, a fearless proclamation of the truth and a consistency in our lives as we adorn this great doctrine.

ARE YOU READY FOR THE COMING OF THE KING?



Tim Eaton and his trumpet at graduation

What Do You Want To Be When You Grow Up? Why Not Choose A Christian Career? Send For Our Booklet On Careers.



"TO SERVE THE LIVING AND TRUE GOD . . . AND TO WAIT FOR HIS SON FROM HEAVEN"

"To serve God and to wait for the Son . . ." the greatest privilege and the blessed hope of the Christian. Very simply and succinctly, these sum up the "reason for being" of O.B.C. And this could have been the theme of the 1973 graduation.

Serving God: 59 students were presented for graduation. They had come from 11 different countries; their skin was black, brown, yellow or white. Mother tongues had given way to English, some heavily accented, some delightfully continental; the rest were broadly North American.

But they all spoke with one voice: love and loyalty to the Lord Jesus Christ.

The graduates' voice was heard in the testimonies of four of their peers, one born in Japan, another in Africa, one in Ireland, and a homespun Canadian.



Sharon McVety

"CAST ME LORD, AS A BELL."

From Japan came Sharon McVety, with a testimony based on Col. 2:6,7. "Just as you trusted Christ to save you, trust Him, too, for each day's problems; live in vital union with Him. Let your roots grow down into Him and draw up nourishment from Him. See that you go on growing in the Lord, and become strong and vigorous in the truth you were taught. Let your lives overflow with joy and thanksgiving for all He has done."

(Living Bible).



Her call to service had begun in a missionary home in the Land of the Rising Sun. It was strengthened and confirmed at O.B.C., where for Sharon, it was a "person to person" experience. She said:

"My seventeen years in Japan were valuable. At home, at school, in church, and in Sunday School, the Bible was constantly being taught. In fact, when high school was over, I thought I knew about all I needed to know about the Bible. These past four years at O.B.C. have shown me otherwise.

"It was Mr. Leggett's Old Testament Survey course that first showed me how much more I had to learn. In fact I wouldn't be graduating tonight if it wasn't for the Faculty at O.B.C. Especially during my first two years, I was often uncertain as to how long I would stay. Mr. Adams was well aware of this, and though he never told me to stay, he made me realize that I had no good reasons for leaving. I remember talking for a long time with Mr. Bell, being encouraged by Mr. Taylor, and being stopped in the halls by Mr. Wallace for little chats. Mr. Gast was always willing to help. In a discussion at Centre Island, during a school picnic, Miss Eby told me that we have a responsibility to develop our talents. I'm sure she doesn't remember this, but this one statement has been a very strong reason for staying at Ontario Bible College. Mrs. Percy has just about adopted me, as I am sure others feel too. Her constant encouragement and gentle reprimands when necessary, have

meant ever so much to me. I must say a great big "thank you" to the Faculty.

"In the music course I have learned much "truth" as well. I will never forget a choir that sang in one of our chapel services at O.B.C. All the members were from Korea, and they were all blind. The one song that sticks out in my mind is "His Name is Wonderful."

*His Name is Wonderful,
His Name is Wonderful,
His Name is Wonderful,
Jesus My Lord.
He is the Mighty King,
Master of everything.
His Name is Wonderful,
Jesus my Lord.
He's the Great Shepherd,
The Rock of All Ages.
Almighty God is He.
Bow down before Him;
love and adore Him,
His Name is Wonderful,
Jesus my Lord.*



John Adams

"When the choir came to the words, 'Bow down before Him,' they all bowed, just as if they were seeing Jesus. I have never forgotten that, and in a sense, this experience sums up what I've learned in the Sacred Music course at Ontario Bible College. If I can borrow a phrase from Mr. Adams, our Music Director, we must be 'alive unto God' in order to produce sacred music. Those Korean singers were leading me to worship God.

"None of these four years has been all that easy, but during my third and fourth years, I didn't think of leaving. God confirmed my final decision, not only with His peace, but by a certain person who came to O.B.C. in my third year. He came into the music course as a singer. Singers need accompanists, you know. To make a long story short, John and I are getting married in 49 days.

I've found a poem that expresses my desire for the future. It has a double meaning for me, as my married name will be Bell. The title is "Witness."

*"Cast me, Lord,
as a bell
of molten bronze
pitched to the ear of man.
Cool me a bit,
Harden me
and let me ring."*



Tom Reilly

"WE HAVE THIS CONFIDENCE"

Another voice, with its Irish brogue told of God's call to service. Tom Reilly was married, settled in a job and had family responsibilities.

The ringing call to serve the living and true God could not be denied, and the door of service opened to show O.B.C. as the training ground. As Tom said:

"Above all, to the Lord God I give thanks for His grace, for strength to do what had to be done and for the growing assurance that we in fact did the right thing. Ecstasy is usually lost in depression. Brilliant illumination fades in the darkness, but the persistent, quiet



assurances given by God in ordinary things accumulate and build the faith. At this point our future is uncertain. But we have this confidence, that God, through the Word and the Spirit, will continue to lead and guide us."

"ONE OF THE GREATEST PRIVILEGES"

John Adams had played hockey for the O.B.C. Swordsmen; been Chairman of the Missionary Committee and directed a College radio broadcast. As he too prepared to step out to serve the living and true God, he did it in these words:

"Yet what lies ahead? What does the future hold? My wife Carol, who is also graduating tonight, and I will be attending the candidate school of H.C.J.B. for 10 days in June. At that point we will know whether or not we have been accepted as appointees to this missionary radio station that covers 85% of the world in 17 different languages with the Good News of Jesus Christ. This is in the Lord's hands and we are confident that His designs will be accomplished. If accepted, we could be at language school in Costa Rica by this January. Or I may be attending Wheaton Graduate School in September for studies toward an M.A. in Communications and Theology in further training for ministry with H.C.J.B. in Ecuador. And thirdly, Lord willing, my wife and I will be blessed with the birth of our first child sometime in October. This, of all our future plans, is one of the greatest privileges and responsibilities that faces us.

"But how is this all going to work out? What will happen if things don't go so well for us? Where will we be six months from now? Well, first of all, Scripture says, 'All things work together for good to them that love the Lord, to those who are the called according to His purpose.' This is answer enough. My wife and I will

be within the loving care of a loving and merciful God whatever the circumstances. 'The Lord will give strength and peace.' He's done it for us before, why should I—why should we doubt Him now? We don't, because Psalm 143:8 has become our prayer, and in this my wife and I place our lives at the disposal of the Creator, the Sovereign, all-knowing God our Saviour. That prayer is: 'Cause us to hear Thy loving kindness in the morning, for in Thee do we trust; cause us to know the way wherein we should walk, for we lift up our souls unto Thee.'



Marian Morehouse

"THEY ALSO SERVE WHO ONLY STAND AND WAIT"

Waiting For His Son: "To serve the living and the true God, and to wait for His Son from heaven..." So Marian Morehouse, another daughter of missionary parents might have introduced her testimony. In fact she did it in the form of a dialogue that carried the same theme. Brightly smiling as she confronted her fellow graduates, fellow students, faculty and friends, Marian spoke of this inner communion.

"'Wait patiently...', those words kept ringing in my mind. 'Wait patiently, you'll know the answer.' But everyone around me kept asking, 'What are you doing next year?' 'I don't really know yet but I think maybe I'll...' Again I heard the words 'wait patiently.' 'But Lord, it's so hard for me. You know I like everything to be planned and laid out, but this waiting is so unnatural to me...' 'Wait patiently for the Lord.'

"That dialogue between the Lord and myself has happened again and again, and

each time I know that something exciting and new is going to be done. Take, for instance, the time two years ago. I was a one year special with nothing in the way of long range plans. It came to the end of that year, and because I like things organized in advance, I decided to plan my own future. So many people said that nursing would be very helpful anywhere—seemed logical—so I applied. At this point I brought the Lord into the picture and told Him that if I were accepted at the one hospital to which I had written, I would know it was His will. But I knew there would be no problem in getting accepted because I had all the necessary qualifications and more. "...Wait patiently..." "Yes, I'm waiting, Lord, for my acceptance." And it came; and with it came hundreds of questions, doubts—and no peace. "Lord, I was accepted, isn't it your will?" "Wait patiently for the Lord." Those words kept ringing in my ears.

"I've learned what it means to 'wait patiently for the Lord'; to trust in God rather than in myself. The confidence and strength that is gained from the knowledge of being in His perfect will is such that it has helped me through studies, Student Council, and many other taxing experiences. It is only through 'waiting' that I have found His special place for me. It would have been tragic to have gone into nursing, yet that seemed logical at the time. God knew what I should do; I had to wait and find this knowledge of God, and knowing it, follow it.

"I'm still learning what it means to 'wait patiently for the Lord,' that will be a life-long session with me. But now I know, through experience, that it is the only way. God works in many ways with different people; in my case He's working slowly, making me wait and rely on Him rather than doing it all myself. The future? Right now I'm not sure. I've got many ideas and desires—the Lord may use these or may even direct me into an entirely new situation. But because of what I have learned from the past I know beyond a shadow of a doubt that if I 'wait patiently for the Lord,' He will show me what is perfect and special for me. That's the kind of Christian life I've begun to see at O.B.C. That's the kind of life that I pray we may all see."

Take these four testimonies (and they each spoke much longer than this space permits) and multiply them by fifteen, and you will have the testimonies of the graduating class of 1973. The 59 of them have had different experiences but one central theme is true of them all: "To

serve the living and the true God, and to wait for His Son from Heaven."

This might be a good time for every reader to pause, and then ask God to make this your experience, your life's ambition.

PRAY FOR ALL THE
GRADUATING CLASS,
1973.

THIS IS YOUR LIFE

FOREIGN MISSIONARY—OR ANY Christian—is called to live... to live fully, vibrantly, joyfully... to live Christ.

This is no "leap" into emotional sentimentality or excitement. Rather it is choosing the path of beauty, righteousness, godliness and order... God's path. This is often a very narrow path, but it leads to life.

Paul gives us in Colossians the signposts that direct us along the way.

I. In your *personal life* make sure that you have received Jesus Christ as your Lord and desire to walk in Him (Colossians 2:6).

II. In your *family life*, wives, be submissive to your husbands and fit in with their plans. Husbands, love your wives just as sacrificially as Christ loved the Church. Children, obey and honor both of your parents. And parents, train your children in a way that they will not be exasperated but will be led into the nurture and admonition of the Lord.

III. As to your work if you are an *employer*, treat your employee the same way that you would have your Master in Heaven treat you... justly, fairly, with love. If you are an employee, obey your employers in just the same way you would obey Jesus Christ, for in serving them you serve Him.

IV. In your relationship to the *unsaved world* all around you, you are called to be a steadfast prayer warrior, praying that doors may be opened for the missionaries of the gospel to make clear the Word of God. And in addition to your prayers you are to conduct yourselves with wisdom, seeing that the world does not harm you and that you do not harm the world. And in speech you are to show the kindness of Christ and speak those words which will preserve righteousness in the earth and give zest to live through the gospel of Jesus Christ.

V. There are your *friends*. Comfort, encourage, strengthen each other. Communicate with each other often. Remember that a friend is a person with whom you can be completely yourself, and know that he will pray for you and love you. Above all, be a friend to your friends. And then pray for your friends' growth in the Lord that they may become mature Christians.

VI. Let your concern not only be your friends, but the *whole Church*. Share your testimony and your blessing with the Church of Jesus Christ. "Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the Enemy."

In all of this what is Paul really saying in Colossians? He is saying that Christianity is not something just theoretical, nor is it simply academic philosophy. Christianity is something that you live in your home, in your church, among your friends, at work, and everywhere in life.

If people cannot say of you in your school or at the bench in the factory or at the dinner table at home, "There is a Christian!", they will never say it of you because you go to the mission field or stand in a pulpit.

May we seek to so win Christ, to know Him and the power of His resurrection in a life, that this will be our life—Jesus Christ in all things.

(World Presbyterian Missions)

SCHOLARSHIPS:

SENIOR SCHOLARSHIPS:

Awarded annually to students who are entering their final year. The scholarships are awarded on the basis of excellent academic achievement, evidence of approved Christian character, and significant contribution to college life.

THE JOHN McNICOL SCHOLARSHIP \$100.00—Clayton Stone

THE E. G. BAKER SCHOLARSHIP \$250.00—Louise Ferriss

THE MERLIN GROVE MEMORIAL MISSIONARY SCHOLARSHIP \$250.00—Marie-France Galloway

ALUMNI SCHOLARSHIPS (3) \$250.00 each—Robert Davis, Sharon Dyck, John Foreman.

ACADEMIC AWARDS:

PROFICIENCY AWARD: Given in recognition of Christian character, academic performance, contribution to college life and Christian Service.

THE R. J. KOFFEND GRADUATE GENERAL PROFICIENCY AWARD—Catherine Field

DEPARTMENTAL AWARDS: Given in recognition of outstanding academic achievement in the various departments. Open only to graduating students.

JOHN McNICOL MEMORIAL AWARD IN BIBLICAL STUDIES—Nancy Newman

J. B. RHODES MEMORIAL AWARD IN THEOLOGY—John Adams

PERCY H. HARRIS MEMORIAL AWARD IN PRACTICAL THEOLOGY—Robert Duval

WILLIAM R. QUINN AWARD IN MISSIONS—Kamyl Cadinouche

LESTER LANKIN MEMORIAL AWARD IN CHRISTIAN EDUCATION—Marian Morehouse

JOSEPH C. MACAULAY AWARD IN MUSIC—Sharon McVety

JEAN C. SCOTT MEMORIAL AWARD IN GENERAL ARTS—Mac Wigfield

GENERAL AWARDS:

THE EMMA HEFFER MEMORIAL AWARD FOR SCRIPTURE READING—Awarded for the Scripture Reading Competition—Gordon Finlay

CANADIAN BIBLE SOCIETY AWARD—Kamyl Cadinouche

THE EX-RABBI HENRY BREGMAN MEMORIAL AWARD—Awarded for the highest academic standing in Introductory Hebrew—Thomas Reilly

THE C. J. LONEY AWARD IN EVANGELISM—Awarded for the highest academic standing in the Evangelism class—Raymond Miller

NEW TESTAMENT GREEK PROFICIENCY AWARD—Awarded to the student who has demonstrated the highest degree of proficiency in New Testament Greek—Betty Bronson

BLACKTHORN AWARD—Awarded annually to a student entering the final year of the B.Th. degree program \$50.00—William Gillespie

DELTA EPSILON CHI: The Honour Society of the Accrediting Association of Bible Colleges.

Catherine Field
Jean Williams

Mac Wigfield
John Adams

"PRAISE THE LORD . . . WITH AN INSTRUMENT OF TEN STRINGS"



Mrs. Betty Percy presented with a bouquet by Miss Marlene Williams.

OR IN THIS CASE, 10 fingers. But I am sure that Psalm 33:2 could be paraphrased that way.

Ten fingers. Two hands dedicated to the glory and praise of God. This is the story of Mrs. Betty Percy '35, whose skill, musical talent and dedication were the focus of a special Music Chapel on April 16, 1973.

The reason: due to limited strength after surgery for cancer, Betty is reducing her heavy work load at O.B.C. and next year will be available only for limited teaching.

Mr. Warren Adams reminded the students, faculty and staff that Betty had played for 31 O.B.C. Graduations, and this year completed 25 consecutive years teaching in the Music Department. Even in this place where longevity is a byword, that is a good record! And no small record indeed. Mr. Adams referred to Proverbs 31, in paying tribute to Betty, who with her husband Doug, has served so faithfully in Nigeria as missionaries with the S.I.M. and now these many years at the College.

Perhaps not so well known was a fact brought out by Mr. Adams . . . that Betty had completed and received the A.T.C.M. degree from the Toronto Conservatory of Music (now the Royal Conservatory), when she was only 12 years of age! As a child prodigy, she had stirred no small interest in the Toronto music world, including that of the late Sir Ernest MacMillan, for many years the head of the Conservatory.

But the goal of classical music and

concert performance dimmed under the influence and ministry of Dr. O. J. Smith '12, and the Peoples Church. The youthful talent was given to God, and used only for Him in the many years since.

The "instrument of ten strings" has played heaven's melody into many hearts. It has taught and encouraged scores of young Christians, musicians and others.

So these past 25 years at O.B.C. were remembered, and for which we as a College are so grateful.

Mrs. Percy was asked to play a solo for this special Music Chapel. Demonstrating her unique ability, she combined a Chopin prelude with two hymns, into an arrangement that she dedicated to the Class of '73. The hymns: "Jesus, Saviour, Pilot Me, over life's tempestuous sea," and "Fear thou not for I'll be with thee; I will still thy Pilot be," held a special message for the graduates-to-be.

As she finished, the students in turn gave her a special message, with a prolonged standing ovation that told of the place she has in their affections.

I know from my own few years at O.B.C., something of how faithfully Betty has given her talents in training musical groups and travelling with them at considerable personal sacrifice. As one of this year's trio said: "She has been a real friend and counsellor." We have all been challenged by her steadfast faith and blessed by her smile, which continues to show the "joy of the Lord."

For those of you who have enjoyed Betty Percy's type of dedicated music for many years, I have a message: why not write and tell her so?

Betty will continue to play, teach on a limited schedule, and speak as the Lord gives opportunity to "praise the Lord on (her) instrument of ten strings." She has spoken of her desire to share with others, God's goodness to her in these recent years.

Charles A. Tipp
Director of Christian Service

P.S. At the same Music Chapel, the students surprised Rev. Murray Macleod into silence, by presenting him with a gift of money to help him and Mrs. Macleod during their four-month visit to India and Australia.

It was a double demonstration of the true function of the love that is in the Body of Christ.

C.T.

FACULTY APPOINTMENTS AND CHANGES

AGROWING COLLEGE CALLS for changes and additions to meet the new demands upon it. As announced by the President, Dr. S. L. Boehmer, the Board of Governors has made the following appointments and changes.



Mr. Victor Adrian

ASSISTANT TO THE PRESIDENT

To ease the pressures of work that have built up in the President's office, **REV. VICTOR ADRIAN** has been named Assistant to the President.

Mr. Adrian comes to us with an interesting and unusual background. He was born into a Mennonite family, and his father was a professor in the Mennonite Bible College in Winnipeg.

The son must have been deeply influenced. At age 16 he became a Christian and entered the new life with dedication and commitment. Studies at university were enriched by participation in I.V.C.F.; and studies at seminary were enhanced by marriage to Mrs. Adrian (Helen). Their present family consists of one daughter and four sons, all of whom will be with them in Toronto.

For the past 11 years, Mr. Adrian has been teacher and administrator at Mennonite Brethren Bible College, Winnipeg, and recently has served as President of the same College. He has also served as pastor; is on several evangelical committees, and has written several study papers for conferences.

This year he will complete a doctoral program, bringing breadth and depth to his new task at O.B.C. We welcome Mr. and Mrs. Adrian and family to the college.



Dr. William R. Foster.

EXECUTIVE VICE PRESIDENT

To consolidate much of the planning and detail work in a growing, going-places College, Dr. William R. Foster has assumed the office of Vice President.

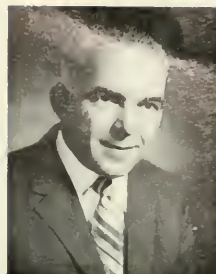
Having served as Acting President in London, and as Academic Dean since the merger, Dr. Foster is uniquely qualified for this position during these new days.



Dr. Roy R. Matheson.

ACADEMIC DEAN

To fill this gap, Registrar Dr. Roy R. Matheson has been appointed as Dean. He too brings qualifications, not only as our Registrar, but from his previous position as Dean of Faculty at Southeastern Bible College.



Rev. Gordon W. Dorey.

REGISTRAR

The Dean of Men, Rev. Gordon W. Dorey has been tapped to fill the office of Registrar. His eight years at O.B.C. have given him experience and insights that will stand him in good stead for his new task.



Mr. G. C. Matheson

DIRECTOR OF COUNSELLING SERVICES

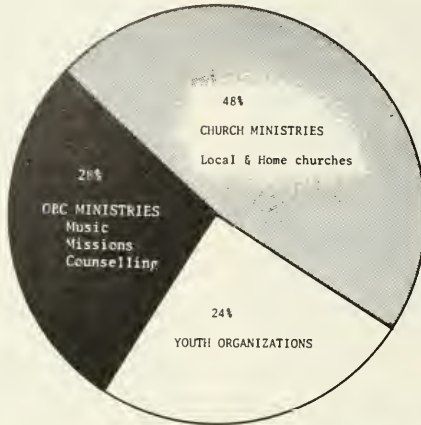
Just to confuse people, the name of Mr. George C. Matheson (soon to finish Ph.D. work at York University) will conflict with that of the Academic Dean—no relation. Mr. Matheson comes full time, after serving on a part-time basis.

He is also the grandson of graduate Rev. C. J. Loney '08 and grand-nephew of Rev. P. B. Loney, '07. Rather an interesting association, since another relative, Rev. E. Loney '22 also taught here many years ago.

We are sure that these appointments and changes, particularly as they relate to men who face somewhat awesome tasks, will receive the interest and prayers of all our College family.

WHERE OBC STUDENTS ARE SERVING

for 1972-73



M.K. (Missionaries' Kid!) Sharon Alloway, beams at graduation

CHURCH MINISTRIES

Pastors
Asst. Pastors
S.S. Superintendents
S.S. Teachers
Pioneer Girls Guides
Christian Service Brigade
Youth Leaders
Youth Executive
Visitation Teams

O.B.C. MINISTRIES

Chorale
Male Quartet
Mixed Quartet
Mixed Quintet
Ladies' Trio I
Ladies' Trio II
Instrumentalists
Mission Teams
Residence Advisors

YOUTH ORGANIZATIONS

City Missions
Campus Crusade
Child Evangelism
Youth for Christ
Navigators
Inter Varsity
Camp Bible Studies
Bible Studies
Bible Club Movement

THIS IS UTOPIA?

The Toronto Star (Jan. 6, 1973) carried a terrifying item called "Mounting Violence." If ever statistics showed the need for the Christian Gospel, law enforcement (they are not mutually antagonistic as some say), and Christian concern, these do. For if these are true of peace-loving Canada, the rest of the world "lieth in the lap of the wicked one." The report stated:

"Violent crime in Canada increased by more than 50% between 1965 and 1970. The murder rate rose by 53%, assaults by 52%, and robberies by 83%... Gruesome crime just isn't shocking any more... The boy down the street who once rode his bicycle to deliver newspapers now pops pills... Children raised accustomed to getting what they want when they want it, because they have no respect for their parents, develop no respect for those other authority figures society has appointed... Confused, frustrated, infuriated, the spoiled-child-turned-violent-criminal commits the adult equivalent of his so-often successful childish act of stomping and screaming; he fights or stabs or shoots. Evidence is today overwhelming that in order to be an adequate, healthy, loving human being, it is necessary to be loved. No child is born hostile. He becomes so only when his desires to be loved and to love are frustrated."

JUST OUT!

ONTARIO BIBLE COLLEGE CHORALE

and

LADIES' TRIO

Have produced an L.P. Recording

"Arise My Soul"

Order yours today.

Enjoy thrilling sacred songs, as only young Christians can sing them.

Price: \$4.95 plus tax

Phone or Write:

O.B.C. BOOK STORE
16 Spadina Road
Toronto, Ontario M5R 2S8
Phone: 924-7167

PERHAPS TO-DAY!

PERHAPS TO-DAY!

SINCE IT IS TRUE that our Lord is coming at any moment *for His own* (Mark 13:34-37), then surely THIS IS THE MOST IMPORTANT TRUTH FOR THIS PRESENT MOMENT. It is fraught with issues of supreme concern, alike for those who are "His own" and for those who know Him not. His own shall be "taken" and the others shall be "left".

The certainty of our Lord's coming, and its any moment occurrence are not conjectures or fancies. These are the solemn settled facts of God's own Word. In the ever-beneficent purposes of God He has planned that the believer's present pathway and his future prospect should be brightened by the surety of "That Blessed Hope."

It is "Blessed" because it carries with it a convincing, cleansing and consoling power. It stimulates us to stand fast in the midst of the fiercest spiritual strife.

It weans us from "this present evil world" with all its wicked and weakening ways.

It empowers us against pressure and persecution and makes us "more than conquerors" in privation and pain.

It cheers us while we wait and watch and work for Him.

It lifts the burden of bereavement, gives gladness for gloom, and songs of praise in place of sorrow's sighs.

"A star in the sky, a beacon light to guide us,
An anchor sure to hold when storms betide us.
A refuge of the soul, where in quiet we may hide us
Is the hope of the Coming of the Lord."

O BLESSED HOPE! Surely as we live in the momentary expectation of this glorious event, we shall rise above the enticements and entanglements of "the World, the Devil, and the Flesh," and find our delight in separation to the Christ Himself.

Surely we shall watch with eagerness, and be in readiness to meet Him with "exceeding joy" and "be not ashamed before Him at His coming" (I John 2:28).

Let us then, once more, recount the record of "That Blessed Hope" and "comfort one another with these words" (I Thess. 4:18).

(B. M'Call Barbour)

WHY PRAY WHEN YOU CAN WORRY?

That motto caught my eye one day, and its very contradiction hooked into my memory.

Aren't we a peculiar people? Pray. Meditate. Trust. Great words we know and believe. Yet we fret and stew as though God were really dead and everything out of control.

Now a great industry gives a lesson to the Christian. Steelcase of Canada Ltd. requires all its office employees to be quiet from 7:30 to 8:30 a.m. They call it The Quiet Hour!

And it means just that. No talk. No jokes. No laughter.

At first it was strange. And now?

"I get as much done in 1 hour as I used to in 4 or 5 hours."

"I make fewer errors now, than before the Quiet Hour was introduced."

Some even call it "The Happy Hour"!

No, it is not a religious retreat or a prayer time, although some could do that. But it does point up the Lord's wisdom in encouraging His people to "stand still;" "be quiet;" "dwell deep." It is the outcome of Isaiah 40:28-31. Try it!

DOES THE "TATE FAMILY" BELONG TO YOUR CHURCH?

A minister by the name of Rev. John Tate played on his last name to talk about the large Tate family that attends his church.

He listed them as:

"Old man Dick Tate, who wants to run everything; and Uncle Ro Tate wants to change everything. There is Sister Agi Tate, as well as Brother Irri Tate. When something has to be done, Brother Hesi Tate has a good bit to say, and Sister Imi Tate wants to do everything just like somebody else. Mr. Devas Tate is really a tough customer to handle, and every church has one who wants to be big Mr. Poten Tate. Not all the family are bad. He could always depend on help from Brother Rehabili Tate and his son Facili Tate. One of the most delightful members is Miss Felici Tate. He thanks God for Brother Cogi Tate and his twin Medi Tate who love the Word of God and the House of God."

*To-day? Perhaps! Perhaps to-day!
The Lord may come and catch away
His ransomed Church, His blood-bought Bride
To take her place at His blest side;
When dead and living saints shall share
One trumpet summons to the air.*

*To-day? Perhaps! 'Tis true! To-day!
Ere nightfall we may be away;
Transported home! How blest, how grand!
Transported home to gloryland!
One twinkling moment, then to be
With Him for all eternity.*

*Perhaps to-day! Then why the fear?
To-morrow we may not be here!
The things so dreaded may not come
Till we are safely gathered home!
The threat'ning storm-cloud may not break
Till, in His presence, we awake.*

*Perhaps to-day the fight will cease,
And then—eternal, wondrous peace!
The evil hosts which rage and roar
Shall reach us there? No! Never more!
Oh blessed hope, to then be free
For ever through eternity.*

*We'll meet again—perhaps to-day,
The dear ones who have passed away,
The loved ones who now softly sleep,
Whom Jesus now doth safely keep;
Oh wondrous joy to meet them there
At that blest union in the air!*

*Perhaps to-day the chains which bind,
Which fetter feet and hands and mind,
Shall all be snapped, and we shall be
Like uncaged eagles—boundless free;
And upward swiftly shall we soar
To be with Christ for evermore.*

*Perhaps to-day! He'll come most sure!
This hope He means to keep us pure!
To have us watching, ready, free,
Untrammelled with iniquity:
That we may meet Him without shame,
Or conscious sense of guilt or blame.*

*To-day perhaps! Perhaps to-day!
Yes, He may come! Then watch and pray!
This 'Blessed Hope' keep much in view;
Nor deem it dead though taught by few.
And be as urgent as you may
In winning souls, while 'tis 'To-day.'*

(J. D. Smith)

GRADUATES FROM AROUND THE WORLD



Canadian Bob Johnston congratulates William Madubuko, Nigeria (centre) and Stephen Juma, Kenya.



Paul Chao, China



CHILDREN LEARN WHAT THEY LIVE

- IF A CHILD LIVES WITH CRITICISM.
HE LEARNS TO CONDEMN.
- IF A CHILD LIVES WITH HOSTILITY.
HE LEARNS TO FIGHT.
- IF A CHILD LIVES WITH RIDICULE.
HE LEARNS TO BE SHY.
- IF A CHILD LIVES WITH SHAME.
HE LEARNS TO FEEL GUILTY.
- IF A CHILD LIVES WITH TOLERANCE.
HE LEARNS TO BE PATIENT.
- IF A CHILD LIVES WITH ENCOURAGEMENT.
HE LEARNS CONFIDENCE.
- IF A CHILD LIVES WITH PRAISE.
HE LEARNS TO APPRECIATE.
- IF A CHILD LIVES WITH FAIRNESS.
HE LEARNS JUSTICE.
- IF A CHILD LIVES WITH SECURITY.
HE LEARNS TO HAVE FAITH.
- IF A CHILD LIVES WITH APPROVAL.
HE LEARNS TO LIKE HIMSELF.
- IF A CHILD LIVES WITH ACCEPTANCE AND FRIENDSHIP.
HE LEARNS TO FIND LOVE IN THE WORLD.

DOODNEY LAW HOLTE



Mary Wu, Hong Kong



Kamyl Cadinouche, Mauritius

For Card Players, a Jesus Deck



WHAT NEXT?

There are Jesus posters, Jesus pins, Jesus watches, Jesus decals, Jesus T-shirts and Jesus blue jean patches, while bumper stickers carry a host of happy, eschatological and sometimes unbiblical exhortations regarding the Son of God.

There are plays that portray Him as a clown; musicals that forget He rose from the dead and films that shame the hucksters of His Holy Name.

And now there is a Jesus deck of cards where He can be grand slammed; where the inspired gospel writers can be bid in suits that mock the crucifixion, and a variation of gin rummy called "Witness"

that requires the winner to read aloud Scripture texts on the winning cards.

God has "magnified Thy Word above all Thy Name" (Psalm 138:2). To make it a toy, a game with all the connotations that card playing carries, is to trifle with Him.

And this writer is no prophet, but he will safely guarantee that soon this "Jesus Deck" of cards will find its way into the occult, for use in fortune telling like tarot cards, and into other unsavoury situations for ribald humour and careless belittling of His Holy Word and all it stands for.

The temerity of man never ceases to amaze. But God is not his plaything. Let us be careful and cautious, lest He come and find us weighed and wanting.

To U.S. Citizens Wishing to Donate to Ontario Bible College

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*"Ready to go;
Ready to stay;
Ready to do Thy will."
The moment of dedication*

*Loan
Deposit*
**NOW PAYING
7%**



CAN BE WITHDRAWN WITHIN TWO MONTHS

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JAN. 11-12, 1974**

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WATCH FOR FURTHER DETAILS

MEET THE MEN BEHIND THE SCENES

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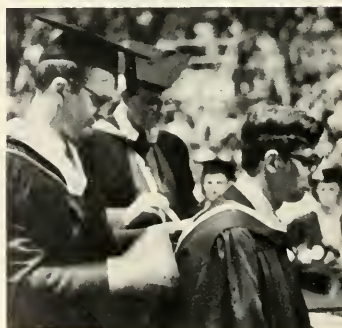
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FOUR MISSIONARIES ON FURLOUGH GRADUATED THIS YEAR. AMONG THEM WERE
DIANE CUNNINGHAM, S.I.M. NIGERIA (LEFT) AND
BARRY MACKEY, C.M.M.L., INDIA.
REV. R. DUEZ PERFORMS THE HOODING CEREMONY

Alumni News

Compiled by: Ione Essery
and Valda Jeffers

ALUMNI HONOURED BY DELTA EPSILON CHI

The Alumni Association of Ontario Bible College shares, not only in the task of preparing men and women for the service of the Lord Jesus Christ, but also in a continuing ministry in the lives of its worldwide membership.

As students are honoured for academic achievement and spiritual development, so Alumni members are recognized for academic achievement and distinguished and faithful service.

The Accrediting Association of Bible Colleges recognizes these areas of excellence with membership in its Honour Society, Delta Epsilon Chi.

For 1973 the Alumni Executive presented the names of two distinguished Alumni to the Faculty, and they in turn nominated them for membership in the aforementioned society. They were:

Dr. Donald A. Loveday '37
Mrs. Ellen Trimmer '39

MRS. ELLEN TRIMMER '39

Mrs. Trimmer is one of those women whose price is "far above rubies." She not only serves with her husband in Runnymede Baptist Church, Toronto, but carries on her own specialized ministry as Counsellor with the Criminal Courts and as Senior Probation Officer supervising the Islington and Concord offices of the Ontario Probation and Parole Service.

Add to this her three books, including "You and Yours", a Christian view of family and personal relationships, and many worthy articles for Christian periodicals, and her speaking engagements, and we have a very busy alumna.

Nor should we forget that Mrs. Trimmer graduated from the first graduating class of our London Campus in 1939, returning in 1965 to teach for four years in a special area for women students.

Ontario Bible College recognized the contributions made by Mrs. Trimmer, honoured her with membership in the Delta Epsilon Chi Honour Society and presented her with the key and scroll indicative of this honour.

DR. DONALD A. LOVEDAY '37

Dr. Loveday is the product of a godly Christian home. He knew the discipline of parents, who in turn had learned discipline and obedience in the ministry. The example had its effect, and Donald himself submitted to the Master's call to service.

He entered Ontario Bible College in 1934 and graduated in 1937. His class honoured him then by electing him their President in perpetuity.

Again he followed his father's footsteps and entered the ministry of the Fellowship of Evangelical Baptist Churches of Canada. He held pastorates in Barrie, Toronto and Brantford, Ontario. During this latter charge he also taught as a part-time member of the Faculty at O.B.C.

In 1969 he was invited to become President of Central Baptist Seminary, an office he has filled and fills with dignity and with distinguished service.

The Northwest Baptist Theological College, Vancouver, B.C., conferred an honorary Doctor of Divinity degree upon him in mid-April 1970.

Ontario Bible College was happy for the privilege of adding to these honours by declaring Dr. Donald A. Loveday a member of the Delta Epsilon Chi Honour Society, and presented him also with a key and scroll, indicative of this honour.

ON THE HOME FRONT

□ REV. HANS ABMA, B.Th. '64, has accepted the pastorate of Bethany Baptist Church in Sault Ste. Marie, Ont.

□ REV. GEORGE CLEMENT '36, formerly pastor of Arthur Baptist Church, Ont., has now joined the staff of Muskoka Baptist Conference.

□ MISS ELIZABETH COCKBURN, B.R.E. '71, received her M.R.E. degree in Christian Education from Gordon-Conwell Theological Seminary on May 25, 1973.

□ MR. DAVID DOBSON, B.Th. '70, is pastor of the newly formed West Island Baptist Church, an amalgamation of the West Island and West Park Baptist Churches in Montreal on Jan. 21, 1973.

□ REV. & MRS. HARRY EDWARDS '51 (UNA '48-'51) have moved to Calgary, Alta, to take on responsibilities at the new complex run by Westbourne Baptist Church. These facilities include a Senior Citizens' Residence, Day-Care center, Kindergarten and Nursery School. REV. WILLIAM ADKINS, B.Th. '62, is the pastor of this church.

□ REV. CYRIL GINGERICH '56 commenced as pastor of the Rainham Mennonite Church in Selkirk, Ont., in December 1972.

□ MR. & MRS. TOM HARLAND (FREDA LAMB '59) have moved to Fort Erie, Ont., where he has taken over the pastorate of the First Baptist Church.

□ REV. STANLEY HIBBINS, B.R.E. '68, was ordained in Grace Baptist Church, Windsor, on March 22, 1973. REV. STANLEY WALKER '57 preached the ordination sermon.

ALUMNI HOMECOMING

Oct.12-13,1973

HOLD THESE DATES:

THEME: "FOCUSING ON THE 70s"

BANQUET SPEAKER:

REV. ALEX McCOMBIE, B.A., '52

□ REV. JOHN McDOWELL '37 has retired from the pastorate of Parkdale Baptist Church in Ottawa, Ont., after 36 years.

□ MR. IAN McPHEE, B.Th. '71, and MR. DOUGLAS STOUTE, B.Th. '71, both graduated from the University of Waterloo in May 1973 with an honours B.A. in History.

□ REV. GORDON NELSON, B.R.E. '71, was ordained on Dec. 15, 1972 and assumed the pastorate of the Burlington Alliance Church in Burlington, Ont.

□ MRS. CHRISTOPHER PAYNE (BEVERLEY MAYNARD, B.R.E. '71) received her B.A. in Applied Social Science from the University of Waterloo in May 1973.

□ MR. PAUL PERCY '71 became Director of Hamilton Y.F.C. on June 1, 1973.

□ REV. DONALD RALPH, B.R.E. '72, is now pastor of Garside Gospel Church, Hamilton, Ont. He commenced his ministry there on Feb. 18, 1973.

□ MR. WILLIAM PLANT '67 graduated with a B.A. in May, 1972, from Waterloo Lutheran University.

□ REV. & MRS. JOHN POMEROY, B.Th. '64 (NANCY REIST, B.Th. '62) returned to Canada in June, 1973, from Zambia. Mr. Pomeroy will be the Deputation Secretary, on the Canadian office staff of A.E.F.

□ REV. ALVA ROBLIN '34 assumes the pastorate of Immanuel Baptist Church in Fenelon Falls, Ont., on July 1, 1973.

□ MISS MARGO RODGERS '71-'72 is working on the office staff of W.B.T. in Calgary, Alta.

□ MR. & MRS. STEPHEN SEITLER (MARJORIE BAZETT-JONES '71) are working in Geraldton, Ont., under Rural Life Mission.

□ MR. PETER SMITH, B.Th. '65, has taken over the pastorate of Margaret Park Baptist Church in Winnipeg, Man., and also continues to work with Navigators in the area of publishing.

TO THE FIELD

□ MISS ANNE ALDRIDGE '66 returned to Manomom Christian Hospital in Thailand (O.M.F.) in February, to resume her work as a physiotherapist.

□ MISS DONNA ARNER, B.R.E. '70, to Zaire, Africa, in March. She will be nursing at Bunia, on her first term of service with A.I.M.

□ MISS DIANNE CUNNINGHAM, B.R.E. '73 returned to Jos, Nigeria, in June to resume her work in Christian Education (S.I.M.).

□ MR. WILLIAM EATON '37 with B.C.U., to France on April 23, 1973.

□ MR. & MRS. DAVID EVANS (MARGARET CAMPBELL '46-'47) returned to Transvaal, S. Africa, where they serve under A.E.F.

□ REV. & MRS. HUGH GORDON '65 to West Pakistan in May, under I.C.F. They returned to their work among Muslim young people.

□ MR. & MRS. KENNETH GRANT '66 (JOY ADAMS '65) to Quito, Ecuador (W.R.M.F.) on March 2, 1973.

□ MISS JOYCE HATCH '53 returned to Brazil in April, with A.B.W.E.

□ MISS ANNEMARIE HATTENHAUER, B.R.E. '73, to Nigeria (S.I.M.). She returned to her position as principal of the Vernacular Bible School for Illiterate Girls in June, 1973.

□ REV. & MRS. NEIL REMPLE, B.Th. '63 (CAROLYN SMITH, B.R.E. '64) returned to Austria on May 21, 1973, to resume their work under G.E.M.

□ MISS JEAN SMITH '57 returned to New Guinea (W.B.T.) in May.

□ MISS RUTH THOMPSON, B.Th. '62, returned to Brazil under W.B.T.

□ MR. & MRS. LYLE WILTON '68-'69 to Central Africa Republic in March, on their first term of service with A.I.M. Mr. Wilton will be involved in Agricultural development.

□ MISS DORIS WISSLER, B.R.E. '71, to Costa Rica for language study prior to service in Quito, Ecuador with W.R.M.F., in April.

□ MR. & MRS. HUGH WORSFOLD '53 (OLIVE RICHARDS '54) to Costa Rica for a new term of service with L.A.M., in March.

ON FURLOUGH

□ MISS GLORIA AMRITT '60 on furlough from Colombia, S.A., where she has been working with L.A.M.

□ MR. & MRS. HAROLD BALL '65-'66 (PATRICIA WARNER '65-'66) returned to Canada in May, from Zambia (A.E.F.), due to medical reasons.

□ MISS DOREEN BARRIE '45 (T.E.A.M.) from Chad, Africa.

□ MISS LOUESE CAMERON '64 (A.I.M.) returned from Kenya in June.

□ MISS BEVERLEY CLARK '52 (S.I.M.) on furlough from Aba, Nigeria in June.

□ MISS THELMA CLARK '47 (T.E.A.M.), home in April from Tokyo, Japan, for eight months.

□ MR. & MRS. JOHN DEKKER (HELEN CLOWES '59) from Sentani, Indonesia (R.B.M.U.) in June.

□ DR. & MRS. KENNETH DRESSER '57-'58 (SYLVIA '57-'58) from Sentani, Indonesia, in June. They work under T.E.A.M.

□ MISS ZAIDA ENGLAND '39 (T.E.A.M.) from Maharashtra, India, in April, on a short furlough.

□ MR. & MRS. NORBERT JEAN-PRETRE (DOREEN KERR '48) from St. Peray, France (Global Outreach, Inc.), in May. They will be on furlough until September.

□ REV. & MRS. WILLIAM LARGE '48 (RUTH BEAL '48) have returned from Iquitos, Peru, where they serve under A.B.W.E.

□ MR. & MRS. JAMES MASON '56 (S.I.M.) returned to Canada in June, on a mini-furlough from Lagos, Nigeria.

□ MISS MARY NICOLL '37-'38 E.S. from Manila, Philippines, in February.

□ MR. & MRS. RALPH PERRY '65 have returned to Canada from Nigeria, where they were involved in teaching and church planting. They will be serving in North Park Street Church of Christ in Brantford, Ont.

MARRIAGES

□ MISS JANET BEACH '70-'71 to MR. ROSS MATHEWSON, on March 2, 1973, in Westmount Park church, Weston, Ont. MISS DONNA O'BRIEN '74 was the Maid of Honour, and REV. GRANT WRIGHT '49 officiated. REV. CARL CRATE '57 led in prayer at the reception.

□ MRS. ELLEN (SIMMS) CADWALLADER '31-'35 to MR. WATSON WEEKS, on March 24, 1973, in St. Andrews Presbyterian Church, Islington, Ont. REV. ALEXANDER McCOMBIE '52 officiated.

□ MISS DOROTHY HAMILTON, B.R.E. '69, to MR. DAVID LEWIS, on March 31, 1973, in Lake Gospel Church, Hamilton, Ont. MISS KATHRYN KELLEY, B.R.E. '69, was one of the bridesmaids and MISS ANN SHINKAR '76 was the organist. REV. BUD PENNER, B.Th. '64, officiated.

□ MISS RUTH REGNAULT '69-'70 to MR. JAMES TURPIN, B.R.E. '72, on

November 4, 1972, in Briscoe Street Baptist Church, London, Ont. MISS JUNE ESSON, B.R.E. '73, was a bridesmaid, and MR. MARIO BRUNO, B.Th. '72, was the best man.

□ MISS ARLA SHAUF, B.R.E. '65, to MR. ETIENNE BRACKE, on February 24, 1973, in Huy, Belgium.

□ MISS MARJORIE SMITH, B.R.E. '56, to MR. WILLIAM RUFF, on May 19, 1973, in New York, U.S.A.

□ MISS EDITH THOMSON '57 to MR. NEIL SHORT, on December 21, 1972, in Central Gospel Hall, Toronto. MISS RUTH THOMSON, B.Th. '62, sister of the bride, was a bridesmaid.

□ MISS HILARY WHITE to MR. IAN McALPINE, B.Th. '70, on April 21, 1973, in St. Luke's-in-the-Garden, London, Ont. MR. LAURIE BARBER, B.Th. '70, was an usher; REV. BRUCE VINCENT, B.R.E. '68, officiated, and REV. STANLEY SADLER '58 assisted.

□ MISS EVELYN WILLIAMS '22 to MR. C. T. JORDAN, on October 21, 1972, in Don Mills, Ontario. MISS MARIBETH WRIGHT '69-'71, granddaughter of the groom, was the soloist.

BIRTHS

□ To MR. & MRS. ELDON BROWN (ADELINE MOLZAN, B.R.E. '63) a son, Timothy Stephen, on June 27, 1972, in Brigden, Ont.

□ To MR. & MRS. MAURICE CLELAND, B.R.E. '71 (VALERIE KAYE '68-'69) a son, Richard Maurice, on February 9, 1973, in Toronto.

□ To MR. & MRS. ROBERT COTTRILL, B.R.E. '69 (BETH CARSCADEN, B.R.E. '68) a son, James Robert, on April 1, 1973, in Coe Hill, Ont.

□ To MR. & MRS. DAVID DeHAAN (BEVERLEY LIND '66-'68) a son, Bradley David James, on January 31, 1973, in London, Ont.

□ To MR. & MRS. HENRY HARMS (JEAN FRANKLIN '68) a son, Timothy Franklin, on January 22, 1973, in Hamilton, Ont.

□ To MR. & MRS. MARK HENKELMAN (JANNIE SMITS, B.R.E. '70) a son, Jonathan Mark, on January 24, 1973, in Toronto.

□ To REV. & MRS. CURTIS HOLMES (MAVIS KAWA '68) a daughter, Marilyn Beth, on January 23, 1973, in Les Cayes, Haiti.

□ To MR. & MRS. RICHARD HOUSER '68 (BETTY NUTE '65) a daughter,

Sherri Elizabeth, on March 9, 1973, in Hamilton, Ont.

□ To MR. & MRS. GORDON LAMB (SUSAN NEUDORF '67) a son, Stephen Roy, on March 11, 1973, in Vancouver, B.C.

□ To MR. & MRS. GERALD POUNDS '63 (MARION THOMPSON '62) a son, Peter Jay, on February 16, 1973, in Cherry Valley, Ont.

□ To MR. & MRS. DAVID GEORGE, B.R.E. '70 (MARJORIE BRUNDRITT, B.R.E. '68) a daughter, Tracy Monica, on April 23, 1973, in Toronto.

DEATHS

□ MRS. GEORGE FARRING (EDITH M. WATT '20) on January 15, 1973, in Orlando, Florida.

□ MISS BEATRICE FINLAY '37, on March 26, 1973, in Agincourt, Ont.

□ MRS. SAMUEL J. McCLURE (VIOLET HEWSON '31) on January 2, 1973, in Brampton, Ont.

□ MISS LILLIAN McVEEN '22, on December 22, 1972, in Detroit, Mich.

□ MISS BERNICE MILLER '23, on January 31, 1973, in Detroit, Mich.

□ MISS EVA G. ROBERTSON '31, on March 14, 1973, in Lindsay, Ont.

□ MR. WALTER TAYLOR, B.R.E. '71, on March 28, 1973, in Willowdale, Ont.

□ MRS. E. P. TURNER '36-'37, on January 16, 1973, in Toronto.



Dr. Boehmer presenting Delta Epsilon Chi scroll and key to Mrs. Ellen Trimmer.



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WRITE MELVIN L. STEINMANN, DEPT. OF STEWARDSHIP,
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"Men with a dislike for thinking, will not read!"

"Take books as a goodly freight on board before you launch upon the sea of married life."

MARANATHA!

Do you hear the Master's footsteps
on the threshold of the door?
Do you long to see His glory
in the Church He's coming for?
Do you hear Him say "Be ready"?—
let your garments be made white,
For without the "wedding garment"
you will weep in outer night!

Are you only a professor
of a faith you have not kept—
Or have you been occupying
with your Lord while others slept?
In a world of such corruption,
does the Christ abide within?—
And is holiness your target
as you seek the prize to win?

It's the prize of the high calling!
Oh, we cannot careless be;
Know His overcoming power
in a life of victory.
Is your goal the course to finish—
then to hear the Master say,
"Well done, good and faithful servant,
enter in My joy today?"

He is coming, yes He's coming
for the Church—His chosen bride
With no spot or wrinkle marring—
glorious Church for which He died.
Are you really looking for Him?—
for to such He will appear,
And will manifest His glory
as they meet Him in the air.

Oh His grace has been extended,
but perhaps He'll come today;
Some will be ashamed before Him,
few have found the narrow way.
As the whole creation groaneth
the true sons of God to see,
I am looking for His coming;
hasten, friend, and watch with me.

Rose Burrowes
In W.E.C. "Floodtide"

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More help for those who are

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This is more than a book review. It is a plea (I wish it could be a command!) for everyone 50 years of age and over to purchase this book. Phone our O.B.C. Bookstore today. It is perhaps the most significant book of personal counselling, precious deep insight and ripe and ready suggestions that you will ever read, apart from the Bible.

And if you are not over 50—you will be. Tournier writes for you too! And if you can't bear the thought of that, look around. Someone needs the help this book provides: a relative, a friend, a parishioner. Buy them one. But read it first yourself.

My wife and I have shared the insights of Dr. Tournier as seen in this book, and thank God we did.

This physician/psychiatrist lives on our street, in our house. He shares our lives, the hopes, fears, uncertainties and problems. He takes us into the workshop and garden; into nook and hospital; retirement home and family sharing.

Dr. Tournier delves into the loneliness of age, the weakening of the physical frame, the elusiveness of memory. And for the whole trauma of age he speaks of the mysteries of the grace of God; the dignity of aging and dying, the "hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus..." (Heb. 6:19,20).

There seems to be no area that the aging process touches (or vice versa) that the author does not touch. Perhaps most delicious is the homey discussion between himself and his wife.

Mrs. Tournier, growing old along with him, is reported (on page 228) as having the following dialogue with the author:

"Are you getting on all right with your book? Where have you got up to?"

"I'm still at death," I reply.

"Aren't you going to get to the resurrection soon?"

"I know what she means" (the author goes on). 'But resurrection does not do away with death. It follows it.'

Then he writes of triumphant, even joyous last days that lead, inevitably to Him, Who is the Resurrection and the Life!

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D.C.P.

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What comfort to know that in Christ there is life forevermore! This is the life triumphant.

But even as there is joy and comfort in being "with Christ which is far better," His work of reaching the unsaved and the unchurched still goes on. It is possible to CONTINUE sharing in His triumphant work.

Many of God's people are careful to give money (freely, gladly, generously) to His work during their lifetime. All too few, however, realize the ambition of continuing to give to the Lord's work at death. Why?

THE IMPORTANCE OF MAKING A CHRISTIAN WILL

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And remember: you can honour the memory of a loved one through the Living Memorial Gift Plan.

(Clip and Mail)

Mr. M. L. Steinmann
Ontario Bible College
16 Spadina Road
Toronto, Ontario M5R 2S8

Dear Mr. Steinmann:

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Melvin L. Steinmann